The Need of Thorough Organization in Woman's Home Mission Work.

BY JULIA M'NAIR WRIGHT.

[An essay read at the Woman's Home Mission Convention, in connection with the General Assembly of 1878.]

To those who address such a meeting as this two lines of thought lie open: Shall their words be congratulatory, or incentive? The immense progress of Home Mission work, the glorious harvests already reaped, suggest words of congratulation. We may make our meeting an Ebenezer, and the burden of each tongue might be: "Hitherto hath the Lord helped us," and "the Lord hath done great things for us, whereof we are glad." But this day, I, being absent, speak, and you listen, solely in behalf of DUTY. It seems most fitting, then, that my remarks should lie on the side of use rather than of pleasing. I leave words congratulatory to those who shall stand eye to eye with you, and to your own hearts, as you review your work, and I will urge upon you incentive to further toils, and to future disinterested labors. As Evangelist, when he stood by Pilgrim, mourning by a City of Destruction, my words must be of activity, of progress, of a lengthened way. I must point you on, on, on; not as though you had attained, or were already "perfect," but as you are, pressing forward.

If I come to you only as a *voice*, then let that voice re-echo his of old, who cried in the desert, "Prepare ye the way of the Lord; make his paths straight." This was the cry to a lonely world, waiting the advent of Christ in humiliation. The same warning is suited to us now that the days are growing late, and we are waiting for the coming of our Lord in glory. Prepare ye his ways! It is written that "the wilderness and the solitary place shall yet be glad for him, and the desert shall rejoice and blossom as the rose." But by whose care shall roses blow and lilies rise, instead of thorns and thistles? The sheaves *shall* all be gathered into the garner of glory—but by whom?

I have seen, in the autumn-time, when harvests had just begun, men scattered here and there in the fields, busy at their work; then their numbers increase; but as the time wears on, and the grain is bending to the reaper, and the six days' work is drawing to a close, there is a new activity abroad, and the women and the children press to the hastened toil, that not a sheaf may be lost, nor an acre stand ungathered. This is the late harvest of the ages; men who have sowed in springtime, and have tilled in summer, find that the autumn spoils are heavy, and the time grows short, and we who were wont to sit and wait until the sheaves came home, must now go out to gather them in. It is no unwomanly work—so long ago bent, in the fields of Boaz, Ruth, in whose young veins the blood of King David and King Jesus was flowing; and in that field of spiritual harvests, through all the lengthening years, have stood Deborah and Miriam, Hannah and Huldah, and Mary and Phebe and Priscilla, and the long, bright line of their successors. That fact, that we, my sisters, must work actively, unceasingly, self-forgettingly, and publicly, in the Church of Christ, is granted. *Needs be is the voice of God.*

But work is a growing plant; the more that is done well, the more there is to do well. On every hand there is arising a new demand for your cares. It seems as if, in the last decade, our very land had been growing broader beneath our feet, so widely its vistas open on every side. I remember a time when the Mississippi was in the West! When my mother was a Home Mission worker she beheld the field of

toil in New York, New Jersey, Pennsylvania and Ohio! But, before the steps of Fremont, the Rocky Mountains themselves melted as a crystal wall—the migrative passion of Japheth has awakened to new hearts here, and now—

"Full hot and fast the Saxon rides, with rein of travel slack,
And, bending o'er his saddle, leaves the sunshine at his back.
By many a lonely river, and gorg of fir and pine,
On many a wintry hill-top his mighty camp-fires shine."

That Saxon is our son, our brother, and his wife and babes go with him. Gold in the bosom of the earth, and golden grains above, have lured the people on. They have met in the far West the Indian and the Aztec and the Mexican, and have recognized the stamp of the Maker. To save all these, made in the image of the Creator, the Church is pressing on in haste as hot as the world. Thank God! Before her coming the frost-barred gates of Alaska have swung wide; the doors of Utah, sealed with a curse, have opened at her challenge; New Mexico has made a pathway for her coming, between her corn and vines; the vast expanses of Colorado and Montana are calling for the Bride of Christ to come and consecrate them with the house of prayer, that he who soweth may now sow in Christian hope, and he who lays down his dead may lay them in God's garden, in trust of a glorious resurrection. In such an infinity of opportunity, in toils demanded for our own sisters and our own children, do you wonder that woman has heard the cry, "Come and help us?" and that woman's work has grown to such mighty proportions that the question seriously arises, How shall it be accomplished? It must be done; but *how*, when each year has only three hundred and sixty-five days therein? My sisters, the answer is plain. This work, greater to-day than yesterday; work given by God; work whose sympathies stir all the pulses of your soul; this work, which will be far greater next year than this, must be done, and can only be done by ORGANIZATION. Since it has been recognized that the work of each department of our church charities can only be well accomplished by a properly organized Board, since experience has shown us that thorough organization has multiplied an hundredfold woman's power in Foreign Missionary work, let us reason that such organization would answer the great question, How shall the women of the Church properly perform their work for Home Missions?

It is time that we, called to large labors in the Home Field, should be wise to follow the example so beautifully set us Organization gives to an hundred hands and an hundred eyes one inspiring brain, which causes all to act in accord, helpfully, and without waste of time, energy or money. The secret of all successful effort is system, system, *system*. Let us have system. This organization, in behalf of which I speak, would combine centripetal and centrifugal force. The Central Board affords a headquarters for sympathy, for information, for advice, for divining objects and the steps whereby to attain them.

If the many who are now doing nothing, because they do not know what to do, or to whom to go for instructions, would send in their funds, their information and offers of service to the recognized Board, the center of their work, and, out of this Board, enriched by a thousand streams, a thousand streams would flow. Need and opportunity would no longer pass each other on opposite sides of the street.

The work of Home Missions is growing too large for the present Home Board to attend to all its ramified wants and applications. The need is to extend, and not to retrench, the work, and this extension can only be made by organizing a Woman's Board, and turning woman's energies and sympathies and means to systematic and active helping.

Such a Board, once organized, would bring increased workers into the field, and increased funds. And do not tremble lest these workers and means should be detracted from those already employed, and that, to use the old saying, Peter should be robbed to pay Paul. These workers would largely come from the unemployed, and these funds from present waste.

It is a fact that a great many women, and very good women, too, are doing nothing. This, as a general thing, because they do not know what to do; or because their sympathies have not been actively aroused by appeals; or because their natural bent is for organized Home Mission work, and this has not yet been offered them. There is no good work but there are some people fitted for that, and for that only, who are waiting until it opens.

Once succeed in inspiring an enthusiasm in Woman's Home Mission work, and we shall find that our sisters can bestow upon it large means that they are not now using in any other charity. The more Christian enthusiasm we get, the more consecration, and that will take from the altars of *self* to lay on the altars of God.

If we can get a Board which shall inspire zeal, such as the Hebrew women felt for the building of the Tabernacle, our work will be done, and other work not be a loser, but a gainer by the impetus.

Another reason for demanding instant organization is, that almost daily new departments of work are opening where only women can enter, consequently there should be a Woman's Board, to supply, support and sympathize with these workers, able to enter into the details of the work, and with prescient eye to discern a far off what is to be done and the means of doing it. In New Mexico and in Utah woman is the chief worker, and for counsel and help in her work she must needs have Christian women and Christian mothers to whom to go. The work in New Mexico and Alaska is, first and foremost, to *make homes;* and no one will dispute that woman is the chief home maker.

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A missionary, at an outpost, lately wrote for parcels of flower-seeds, and calicoes for patch-work. She said she must teach her women and girls to sew, and to make their homes attractive. She was reaching toward shirt and gown making, by the old-time road of bed-quilt making; and she meant to drive out vermin and dirt, and attract the men and children to their homes by the fragrance of hyacinths and the hues of petunias. Granted that the venerable secretaries of the Home Board, among so many demands, would have had time to attend, and also a realizing sense of the domestic influences of flower-seeds and patch-work, doubtless it *was* a deal easier to ask a housewife for them!

That very refuge in Alaska which must be provided to prevent parents from selling their daughters, as they have hitherto done, and to make virtuous wives and mothers possible in the next generation, is a refuge, which, assuredly, must be projected, established, and administered by women.

Again, we want a Woman's Board of Domestic Missions, as much as a benefit to ourselves, and as a means of grace to our daughters, as for the help of the heathen of New Mexico and Alaska, and the white settlers in the West.

No one will dispute that modern inventions and improvements are lessening Woman's household labors. There is far less for women to do within doors now than there was when our grandmothers were girls. There are more young women nowadays, with "nothing to do," than when our mothers were girls. This "nothing to do," is not only a time-waste, but it is a waste of health, and leads to frivolity, worldly comformity and selfishness. It is painful to see young women, of good capacity and of natural energy, listless, moping, nervous, bored to death, and seeking in unchristian pleasures means of killing their time. We must open more and more avenues, for Christian work, for these young girls; we must give them new interests in religion and philanthropy; we must stir them up to work outside of their own whims, and to do work that will tell for eter-

nity; that the eleventh, alas! perhaps the twelfth hour of life may not find them standing idle.

If work is really good work there can not be too much of it. Dickens tried to frighten us with Mrs. Jellaby and Booriboolah Gah. That was a way the Devil took of hindering good work. Work for God, dear friends, is done by the heart that God has touched, and the enlightening Spirit sheds his first rays on the nearest duties. They who do work for God abroad are, in all my experience, those who have looked well to the ways of their own households, whose children are rising up to call them blessed. When I find a woman's dining-room untidy, and her children rampant on the streets, I may find the woman herself reading a novel, or sleeping off the fatigues of a card-party. I shall *not* find her at a missionary meeting. If the young girl's father and brothers are neglected, and her mother is unhelped, she may be crimping her locks, or elaborating a ball-dress; but I am morally certain she will not be looking after a refuge, or an orphan asylum, or visiting her Sabbath-school pupils.

Do not let us be afraid of finding and increasing Christian work. We need it for ourselves, that we may grow thereby; we need it for our daughters, that they may develop into noble Christian women; elect ladies, whose children shall be found walking in the truth.

The organization of a Woman's Home Mission Board will open yet another field for well-directed energies. Such a Board, with its Synodical, Presbyterial and Church divisions, will enlist the active sympathies of thousands who are now only partially employed, our little maids will grow up in the knowledge and habit of such work, and that will insure its perpetuity.

By all our sympathies as women for women; by our hopes as mothers for our daughters, growing into womanhood; by our infinite tenderness, which follows our sons and our brothers gone Westward—

"To make the rugged places smooth, and sow the vales with grain,
And bear, with liberty and law, the Bible in their train"—

By all our zeal as Christians, for the establishment of our Lord's kingdom; by all our love of country, as patriots, we are enlisted, to take up steadily, wisely and enthusiastically, the work of Home Missions, and, so taking it up, let us remember that much time and force are wasted when there is not careful organization for a work. What work can more stir our inmost hearts than this?

The marvelous beauty of our land, its mighty possibilities, the ties of blood which bind us to those who are scattered on our frontier, that tender compassion for souls which belongs to every follower of Him who came to seek and to save—all appeal to us for this most beautiful field of Christian labor.

The future of American liberties is enwrapt in this question of Home Missions. This lovely land, these possibilities, these souls, are waited for by the destroyer. Romanism and infidelity are straining every nerve to possess all the West. Let Romanism and infidelity intrench themselves in what is now open missionary ground, and our country is lost; it will remain only to write over her sepulcher the old-time epitaph—*fuit*. I trespass on your time. All these things are known to you, and felt by you

Suffer a word of exhortation. Follow the example of the wise men who went to Bethlehem. They saw the Lord's star arise and move westward; they followed it in faith and zeal, and never stayed their course until the *star stood still*. So let us do. Let us pass westward, so long as God, by the star of opportunity, guides the way, and if we will go far enough, we shall find it stopping over some new Bethlehem, and see the advent of our Lord.

"And He shall come—
And all the well contented land made sweet
With flowers she opened at His feet,
Shall answer; shout, and make the welkin ring,
And tell it to the stars, shout, shout, and sing;
Her cup being full to the brim,
Her poverty made rich in Him.
Lift up thy voice, O earth, prepare thy song,
It shall not yet be long.
Lift up, O earth, for He shall come again,
Thy Lord, and He shall reign, and He *shall* reign;
Thy kingdom come!"

From the Rocky Mt. Presbyterian.

"Woman's Executive Committee of Home Missions" of the Presbyterian Church.

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This communication comes as a private letter from the Woman's Executive Committee of Home Missions, just organized, to each Pastor, each member of our widely-extended church, and especially to each woman who, by her prayers, efforts, and contributions, has already shown her interest in the work proposed to be done in our land. It is impossible of course to write to each one of you separately. It is hoped that the "Plans of Work" and "Regulations" subjoined, showing the methods proposed will be understood. If not, we solicit inquiry, and hope for your cordial co-operation.

"Plans of Work."

1. This Committee shall be called the "Woman's Executive Committee of Home Missions' of the Presbyterian Church.

2. It shall coöperate with the Board of Home Missions, and shall undertake no work without its approval.

3. Its object shall be to diffuse information, to unify, stimulate, and superintend the work of the women throughout the Church for Home Missions in all its branches; including the raising of money for teachers' salaries, the distribution of "boxes," and aiding such other objects as may be suggested or approved by the Board of Home Missions.

4. It shall serve as an organ of communication between the Synodical Committee and the Board of Home Missions. The work in detail shall be carried on under the advice and sanction of the Pastors and Sessions, the Presbyteries, Synods, and the General Assembly.

5. The Presidents and Secretaries of the Synodical Committees shall constitute this "Woman's Executive Committee," together with such additional local members, taken from the Synodical Committees, as may be necessary to carry on the work.

6. Its officers shall be a President, four Vice-Presidents, two or more Corresponding Secretaries, a Recording Secretary, and a Treasurer—all annually elected, and with duties as usually understood.

7. The Secretaries shall keep up constant correspondence with the members of the Committee in every part of the United States, who shall send a report to headquarters at least every three months.

8. The headquarters shall be in New York city.

9. An annual meeting of this "Woman's Executive Committee for Home Missions," shall be held, at which time the election of officers and the local members shall take place. Vacancies can be filled *pro tem*, during the interim, at any regularly-called meeting at headquarters.

10. No change can be made in these plans of work, except by a two-thirds vote of those present at the annual meeting.

Regulations.

1. Every meeting shall be opened with reading the Bible, and prayer.

2. The Committee shall meet on the first Tuesday of every month, at 10:30 A. M., from Oct. 1st, to July 1st, and also upon call of the President. These meetings are to be held at 23 Centre street, New York, and members of the Committee from every part of the country have welcome right, of course, to be present, and to vote upon any question.

3. Three shall constitute a quorum.

4. An annual report shall be made to the Board of Home Missions every March.

5. Every member shall be invited to pray for the cause of Christ in our own land every Sunday morning, just before divine service.

6. Each Synodical Committee may carry on the work as approved by their Synod.

7. If sufficient special donations to meet expenses for rent, freight, postage, and stationery be not received, money for these purposes may be taken from the contributions to the general work.

8. Additions or change in these Regulations may be made after one month's notice, at any regular meeting of the Committee.

In this our first circular, we can but touch upon some of the many topics that vie with each other in importance.

At the convention held in New York, Dec. 12, 1878, although members from only seven or eight Synods were present, and not all of these entitled to a vote, not being members of any synodical committee, yet had there been time to read all the letters that had come from different parts of the church, some from the far West, in response to the invitations given, it would have been evident that the interest in the result of the convention was wide-spread, and that many were hoping that some permanent central organization for woman's work in Home Missions would be effected. A number said "we shall pray for you, though we cannot attend the meeting."

In Iowa, on the very day, Dec. 12th, special prayer was offered in a Presbyterian Conference there, that wisdom might be given to the New York convention. One friend wrote, "I am more and more convinced that there will be no efficient work done throughout the church, until there is a central executive committee. In many letters constantly received, mention is made of the general holding back and waiting of the church for a central committee to lead the way."

Such a committee now, in God's Providence, has been appointed; and we, who by the force of local circumstance, find ourselves placed upon it, never felt our own incompetence more than now. Our sole advantage above that of others is that most of our homes are near the headquarters of the whole work. We need your prayers that we may be led step by step, just as our Lord would have you follow.

. Pausing now to take some outlook at the field before us, we are startled at the destitutions on even the Atlantic coast, while desolate places appear among the Alleghenies, or across the great plains, till those among the Rocky Mountains and beyond loom up to view. O the sadness of the scenes in this nominally Christian land; the cruel superstitions, the actual idolatries, the degradation of woman, where Christ is not; especially where the dark Dead Sea of Utah seems to swallow up every finer instinct of our race. Alaska, too, stretches out her hand from the Arctic circle, as if imploring aid.

What can we do? The Board of Home Missions, when consulted, specified the following as some of the ways in which women may contribute to the cause of Christ in the Home-field.

1st. To acquire and diffuse information in regard to Home Missions, and to collect funds for the general work of the Board.

2d. To provide means to support teachers, and furnish facilities for their work, among tribes and people designated by the General Assembly and Board.

3d. To superintend the preparation and distribution of "boxes," among the families of our Home Missionaries and teachers.

4th. To secure aid and comfort in special cases of affliction and destitution among missionary families.

5th. To attend to such other interests as may be suggested by the Board of Home Missions from time to time.

Just now help in the erection of Mission premises among the Mormons of Utah, the Mexicans, Indians and Pueblos, of New Mexico and Arizona, and the native race of Alaska, is especially called for. These are at once used as preaching stations. It is hoped each will become the nucleus for a church.

The plan of late adopted by the Board of Home Missions of employing Christian Women as teachers in Utah, Alaska and elsewhere, affords an appropriate outlet to the sympathy awakened among the women of our church in view, of the needs of our country. Educational advantages are as much called for in some of our Western Territories as in Heathen lands. In fact the General Assembly has distinctly committed to us the support of schools if established, in order that no money contributed toward the salaries of Home Missionaries may be diverted from the primary end in view. Such schools have already been greatly blessed. Fifty-four teachers are already on the field.

The expense for a teacher in Alaska and New Mexico, is $500 a year. In Utah, $300 a year. Money is needed for the general work of our Committee. Specific objects will be gladly allotted, where desired.

Being now partially organized for the wo
are able to take, we still need everywhere mo
effort.

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You will be surprised to find in how many
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Consult your pastor, and the session of
collecting funds. Mite-boxes sometimes work
you. Attend the meetings that may be calle
when you cannot be there.

If a synodical committee for woman's
appointed, probably one or both of the memb
come, if desired, to help you organize; or yo
any specific object for your work, or as to
advice. Also, which is important, report wh
do to the members above mentioned of th
secretary. Your pastor would be able to
address.

If you have no synodical committee as yet
direct to our "Woman's Executive Committ
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We recommend you to form Alaska Cl
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Why should we move in this matter? A few brief answers only can be given here.

In order to glorify Christ our Lord, in the redemption of this great land.

To obey His command to carry the gospel into all the world, of which our country is part, "beginning at Jerusalem, Judea and Samaria."

To bring salvation to the perishing.

To secure Christian privileges for our own children, as they move away from home influences.

To deliver women from the worse than slavery in which they are now found in Utah, Alaska, and elsewhere.

To prepare this land to be the great light-bearer to the nations. The very name of the discoverer of it, Christopher Columbus, is suggestive of what these United States seem planned of God to be, the Christ-bearer—the bringer of peace. While never relaxing in efforts for foreign missions, all must see how important it is in regard to *them*, that the home supplies should be kept up. The very success of the work abroad creates demand for new contributors to carry it forward.

Then the gospel alone can deliver our land from the terrors of communism, and the evils of intemperance. Self-defence calls upon all to help in Home Missions. Do not be afraid to use this plea with every true-hearted citizen, who desires to save our country, and our very homes. The church has been very lax in this matter. The cause of Christ has been neglected in the pursuit of wealth. Read Haggai 1.5-11, and see here perhaps the secret of our "hard times."

Again, if we do not give the gospel to the United States, who will do it? Not England nor Scotland, nor any European nation. It is shut up to us, and we to it.

We thank God many of the women of our church have already worked for years in this Home-field, and many more are now asking very earnestly just what to do. In the first place do not wait for others. Begin and "continue in prayer," in secret and with others. Consecrate yourself anew, dear sister. You will be surprised to find in how many ways, the Lord will have need of you. Your own department may appear to you of but little account; but the Lord knows all about just where He has set you. The power comes from the commingling of many streams. Let us each one see that our own little rill of influence flows in the right direction.

Consult your pastor, and the session of the church. Adopt some plan for collecting funds. Mite-boxes sometimes work well. Give as God has prospered you. Attend the meetings that may be called. Pray for a blessing on them, when you cannot be there.

If a synodical committee for woman's work in Home Missions has been appointed, probably one or both of the members of it in your Presbytery would come, if desired, to help you organize; or you could apply to them in regard to any specific object for your work, or as to any other point where you need advice. Also, which is important, report what you are doing or proposing to do to the members above mentioned of the synodical committee, or to its secretary. Your pastor would be able to give you the right names with address.

If you have no synodical committee as yet, or in any case, if you wish, write direct to our "Woman's Executive Committee," box 3863, 23 Centre St., New York. Any information in our power shall be gladly sent you. We are all learners however. "Be ready to communicate" to us facts that may be of service to others. Upon some of you we must depend in part, in order to know the wants of missionary families, or of the field.

We recommend you to form Alaska Clubs among the boys, and to set the girls at work also. Bring this cause into our Sunday Schools.

You would find the Rocky Mountain Presbyterian a great help in interesting young people or others in Home Missions. It comes to us this New Year on fine paper, and with greatly improved illustrations. You may like to send three cents for a specimen copy of it, to 178 Elm St., Cincinnati, Ohio.

In order to do efficient work, there must be system—and we find that that of our Presbyterian Church is singularly complete, and well adapted to cover the ground. Our "Plans of Work" and "Regulations" show that the very life of our executive committee is interwoven with it, and that it is intended to be co-extensive. Here, under God, is the hope as to the permanence of our efforts.

But no plan however well considered will avail unless carried out. We respectfully look to you then, the Pastors of our Church, to see to it, that at the next meeting of your synod, two or three women from each Presbytery shall be appointed, who shall together constitute a Synodical Committee, to stimulate and superintend (within your limits and under your own supervision) woman's work in Home Missions. The President and Secretary of such a Synodical Committee become at once members, ex-officio, of our Executive Committee, and thus will the work throughout the church be unified.

Your attention, dear sisters of the church, we call especially to No. 5 of our "Regulations." The Sunday morning concert of prayer is not intended for the members of our Executive Committee only. Let it be observed by you who read this appeal, by you who may hear it read. What answers have we not reason to expect, if we all unitedly call upon the Lord that His kingdom may come, and His will be done in every part of this land of His own planting? It is of the Holy Spirit alone that any interest is awakened among us. In His willingness and power is our encouragement for time to come.

We ask you to pray for this Executive Committee—the officers of which, with earnest wishes that this present year may be one of special blessing to us all, and to this country and the world, now subscribe themselves with Christian regard.

Yours respectfully,

MRS. ASHBEL GREEN, President.
MRS. J. B. DUNN, Vice President.
MRS. S. F. SCOVEL, " "
MRS. F. E. H. HAINES, Cor. Secretary.
MRS. J. D. BEDLE, Rec. Secretary.
MRS. M. E. BOYD, Treasurer.

All contributions of money should be sent to MRS. M. E. BOYD, Treasurer, Box 3863, 23 Centre St., New York.

Jan. 7, '79.

1879

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Woman's Executive Committee of Home Missions.

History of its Organization, by Mrs. S. F. Scovel, Pittsburg, Pa. Read at its Annual Meeting at Saratoga, N. Y., May 23, 1879.

The history of the organization of the "Woman's Executive Committee of Home Missions" will contain, not so much a literal report of the resolutions, propositions and papers which have been prepared, and, in part, published, from time to time, but rather an informal account of the spirit of the undertaking, as shown in its progress through successive steps, from the day of the "Woman's Home Mission Convention," held in Pittsburg, May, 1878, to this, the first annual meeting of the new organization, May, 1879. As all history presupposes a past, the record of the Pittsburg Convention can not be properly given, without a backward glance to discover what influences led to such a meeting.

A brief retrospect would lead us to recognize at once the important influence of the movement known as "Woman's Work for Woman," on all Christian activities undertaken by women, whether local, national, or world-wide. Since the first call—sounded by Mrs. Doremas—which entreated the women of America to help the imprisoned ones of India, what numbers of Women's Christian Associations, for systematically aiding the poor and suffering of our own land, have sprung into existence! Asylums, homes and hospitals are now largely committed to her management; so that, where one woman was actively engaged, twenty years ago, in benevolent enterprises, scores may to-day be found.

The devotion and enthusiasm so lavishly bestowed upon the Foreign field, instead of diminishing the service or resources of our Christian women, only seemed to stir them to greater diligence in all other good works; and, indeed, it is a well-known fact that the person most deeply interested in Foreign Missions will be a safe one to appeal to for aid in any other deserving cause.

But, just here, was it "Woman's Work" for Foreign Missions that aroused such an interest in Home Missions? or, was it not, originally, Woman's Work for Home Missions that furnished the example, and made feasible similar work for Foreign Missions? We must now look far down the past to trace the sources of this noble stream of good works. Fifty, sixty—a hundred—years ago, our mothers and grandmothers, stirred by the lives of hardship and privation endured by the "Domestic Missionary"—as he was then called—combined, as women, to give where they could, and to labor where they could not give, to lighten the burdens and brighten the homes of those devoted ones battling for the Lord on the rugged frontier. Occasionally, as a demand for clothing for the Indians, or shirts for the South Sea Islanders, was pressed upon them, they planned and served for these objects, too; but the controlling purpose which held their societies together, and furnished a steady stimulus, year by year, was ministering to the needs of the "Domestic Missionary."

Far away, in mountain clefts, are hidden springs, sending slow, trickling drops down the steeps, which mingling together at the base, start into life the leaping, musical brook. Joined by kindred waters, they gather strength and increase in force, until their course has

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run from springs to brook, from brook to stream, from stream to river. As the cool mountain springs are to the majestic Hudson, so these time-honored Sewing Societies are to the noble, organized Woman's Work of to-day! They were the far-away sources from which all this glorious work for women sprang. They pursued the even tenor of their way through many changes in Church and State, in spite of indifference and ridicule, all the while keeping the welfare of the missionary at heart with perennial devotion. They were the nurseries for the idea that woman's work was needed to supplement man's work in the outward, aggressive activities of the Church, and, if first for Domestic Missions, then, naturally enough, next for Foreign Missions.

They had also been the training-school for workers, and, if not after the Vassar idea, of to-day, they planted and stimulated impulses such as those sent out from the log school-houses of the same period.

When the call rang out from the Eastern centers for women to organize for work in Foreign Missions, from whence were the officers taken to manage the new interests, but from the old-fashioned Sewing Society? There, if anywhere, were to be found women of character, having the perseverance of the saints—women with "thinkers," as another expresses it, and capable of using them; and such were invariably drafted into this higher service.

But now comes a wonderful revolution, such as history, not romance, can furnish. The child became wiser than the parent—the teacher became the taught; and why? Because of systematic organization! Those wise-hearted, far-seeing women of New York and Philadelphia, who were aroused in behalf of Foreign Missions, put their minds, instead of their fingers, to work, and so guided and developed the awakened energies of Christian women that the old Sewing Societies were struck dumb—were paralyzed, for a time—and began rubbing their eyes to see what it all meant! When at last they thoroughly wakened up, they began to say, among themselves, "Why, this plan might be good for Domestic Missions. Let us try and see!"

So the want of systematic organization brought matters to a crisis, and women to a Home Mission Convention, at Pittsburg, one year ago. Without waiting to consider whether this was the best and wisest method of starting the enterprise, or not, we will now seek to follow the proceedings of that day and its subsequent history.

A number of friends interested in Home Missions, recognizing the value of woman's co-operation, and, acting upon the express recommendations of the General Assemblies of 1875 and 1876, had proposed that women known to be deeply interested in Home Missions, should meet in convention at the time of the Assembly, at Pittsburg, May, 1878, to consider the subject of organizing a Woman's Board of Home Missions. By some strange providence, some who were expected to be of special service in promoting this object, were detained at home, thus placing the responsibility upon others who were indeed willing and ready to help, but who were altogether unprepared to go forward and lead in a meeting fraught with such consequences.

We met in the Sabbath-school building of the First Presbyterian Church—a church identified with the early history of Missions, both Home and Foreign—in a large upper room with but a handful of disciples, and of these but few were aware of the object of the meeting.

The subject of organization, as recommended by the Assemblies, was laid before us. Appeals for help from Utah, New Mexico and Alaska, besides letters from individuals and societies, urging central organization, were presented. The proposal of a Board, having officers selected from New York and vicinity, and numerous vice-presidents from other localities, with its appropriate

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constitution and by-laws, was submitted and explained.

After the whole matter had been presented, and its needs discussed, the few women present seemed impressed with a deep sense of responsibility. Not much was said, but it was soon found that we were not ready to vote upon a proposition brought so unexpectedly before us, and, by our votes, rather than our deliberations, to create a Board with whose officers we were mainly unacquainted, and which involved such vital interests.

All seemed to agree upon the need of organization, but were disposed to first look among existing societies to supply this need. The suggestion that the Ladies' Board of Missions of New York, being already engaged in the work of Home Missions, would be specially fitted for the purpose, was received with universal favor. Thereupon a committee of twelve, selected from as many different localities, was appointed to confer with this Board as to the possibility of a concentration of its whole strength upon the work of Home Missions, and by this act becoming the "Woman's Board for Home Missions of the Presbyterian Church."

Several addresses by missionaries and others, in the afternoon, concluded the day, and thus the Pittsburg Convention, called for the systematic organization of Woman's Work for Home Missions, met, deliberated and adjourned, leaving, as the visible result, a single resolution in the hands of a committee. Such a slight outcome to publish to an expectant Church! Only a few words, none too gracefully expressed, instead of a Board, well officered and safely launched 'mid the enthusiasm and good wishes of many sympathetic friends. Women love practical, tangible results, and do not take kindly to delays and gradual developments. No wonder, then, that some felt sad at heart that the first general meeting in the interests of a cherished cause, should have been attended with such perplexities, and productive of such slight results.

Only the day before an earnest throng of women had crowded the main audience-room of the same church. Addresses, filled with mature thought, wise counsel and chastened enthusiasm, were made. The hand-clasp of welcome and Godspeed at parting had been given, and the very atmosphere seemed filled with hope and inspiration. The contrast between the one and the other seemed very great. Still there was comfort in the thought, that though words and wisdom seemed lacking in the Home Mission meeting, a quiet determination that this cause, as dear as any, should by some means be advanced, was plainly manifest. Now, as we look through the sifted atmosphere of experience, we believe that the Spirit which descended of old upon that upper room in far Judea was present with us, to guide in ways we knew not. Weak we were, indeed, but trusting in One who alone maketh strong.

The conference with the "Ladies' Board of Missions" was appointed to be held in New York on the 11th of July, 1878. The committee met in anticipation of the event, on the previous day, when a few of us, after the example of the Master, retired apart to pray for help in a felt time of need, earnestly desiring that we might not go up hither unless his presence went with us. Strengthened by prayer and counsel, we went to New York the next day to the Presbyterian Mission House, 23 Center Street, according to appointment. Pardon a few side touches here, which, though they may seem irrelevant, are suggestive in reproducing the whole effect. We entered a large room on the main floor, whose wide open windows admitted not only the glare and heat of a July sun, but such a rumble and clatter as only the meeting of two New York streets can possibly produce. A collection of Indian and heathen curiosities adorned the walls, and the office furniture, of the usual sort, gave a business aspect to the

room. The place was so noisy, so public, so utterly undevotional, that one just in from the country involuntarily exclaimed, "Do you pray here?" After the opening exercises, which truly none but God could hear, we were kindly invited, in the absence of Dr. Dickson, to his office on the third floor, where we found quiet and congenial surroundings. Here we met the appointed members of the Ladies' Board of Missions, and formally presented the resolution of the Pittsburg Convention, which read as follows:

"*Resolved*, That a committee be appointed to confer with the New York Ladies' Board of Missions as to the propriety of having this Board devoted exclusively to the work of Home Missions, and should it fail to comply with the overture, the committee will be empowered to call a meeting of delegates, from the different churches, at a suitable time and place, to organize a new Board."

Reasons for an existing Board becoming the main Woman's Board for Home Missions were urged. It was already organized for the work, with an acquired reputation among the churches, with near access to the parent Board, and was, consequently, better prepared to advance the cause than any new society could hope to be without much time spent in trial and preparation. The appeal was therefore made, not only as an appropriate act of courtesy to a Woman's Board which had already begun organized work for Home Missions, but from a deep conviction that its experience and abiding interest would insure a wise and permanent foundation.

The condition of entire concentration upon one object was dwelt upon, as seeming in the minds of the committee, the only plan commensurate with the importance and claims of the cause of Home Missions. The sacrifice that would be involved in relinquishing a cherished foreign department was deeply felt by the committee, and only the greatest good to the greatest number could be urged as in any sense an adequate reason for making such a request.

To this resolution and petition a most tender and appreciative response was made by the President of the Ladies' Board, defining the reasons why such a radical change in their organization and plans would be impracticable, and stating that in view of existing obligations it would be, at that time, impossible.

Some propositions and modifications were then proposed, which it was thought by the Ladies' Board might afford common ground upon which all could unite in more extended and strictly ecclesiastical methods of work. Owing to the character of these propositions the committee thought best to take time for their consideration, and it was resolved to send copies to every absent member, who would be expected to report within a certain time.

The conference was free and cordial, and though, at the time, we were not permitted to clasp hands in a single organization for the Lord's service, our hearts met in Christian sympathy and in fervent petitions for divine blessings on the object alike dear to all.

Thus the second meeting for the purpose of securing systematic organization for Woman's Work for Home Missions met, deliberated and adjourned, leaving as a visible result only a few propositions in the hands of its chairman! What did it mean? Was the Lord trying the faith of his servants and testing their fidelity to his cause?

The committee, though disappointed as to present results, and perplexed by the substitution of an untried proposition, instead of an accepted organization, still kept bravely on and proceeded without delay to outline some plan in case of refusal by a majority of its members, of the pending proposition. The experience of the past few months had convinced us, that for a few women, separated by long distances, to arrange the details incident to any plan of organization by correspondence only, was becoming more and more difficult, and the same obstacle had detained many members from appointed meetings, thus

rendering the probability of organizing by means of a conference alone, very uncertain and remote.

The plan of organizing through committee, which had been imposed upon us by circumstances, seemed inevitable and obligatory. The two most desirable centers within access of the parent Boards were already occupied with large societies, devoted to missions, and, therefore, the same kind of spontaneous movement among women of similar impulses and close proximity could not reasonably be expected. This fact had doubtless retarded all initiatory steps toward central organization for Home Missions, though the need was widely felt, and had increased the desire to utilize, if possible, an existing society favorably situated for the proposed end. We considered that, in attempting a new organization under these circumstances, it would feel the want of that strength and prestige which the pastors and membership of any one community would naturally impart to the combined efforts of their own Christian women. As the object contemplated was to secure a general organization adapted to all parts of the Church, the need of some strong support at the outset was imperative. So we were led to the decision, that in order to be thoroughly effective, and of denominational influence, the new society should go before the churches not only with the sanction of the General Assembly and the Home Secretaries, but with the indorsement of the Board of Home Missions, to whom are intrusted all the interests of this great cause. For such reasons, therefore, the committee resolved, that after allowing time to consider the propositions of the Ladies' Board, it should be prepared to submit the whole matter to the Board of Home Missions for guidance and counsel before entering upon a final organization.

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Meanwhile informal conferences were held between members of the Ladies' Board and the Pittsburg Committee, with the object of removing the difficulties with which the proposed change was attended. The results of these kindly and Christian efforts were unofficially laid before the scattered committee. The decision of the committee, with regard to the propositions made by the Ladies' Board of Missions, proved to be opposed to any plan which should combine both Home and Foreign Missions in one organization.

According to the previous determination a paper embodying a brief history of the movement, including all the formal resolutions, propositions, etc., with an appeal for guidance and counsel, was submitted to the Board of Home Missions at its September meeting. The Board unanimously approved of the paper and appointed a committee of seven, of whom the President of the Board was chairman, to consider the subject presented. An appreciative response was soon after published and widely circulated by the Board of Home Missions, welcoming the movement and specifying objects where woman's energies and assistance were greatly needed. It also desired the Synods about to meet to carry out the instructions of the General Assembly of 1876, by appointing Synodical Committees of women "to conserve and encourage the zeal of the women of the Church in behalf of Home Missions." The appointment of a "General Executive Committee" was suggested, who should be the "organ of communication" with the Board of Home Missions. The request to the Synods to nominate committees of women was not issued until late in September, and failed to reach many of them in time for their regular meetings. Appointments were made in fourteen Synods, and in compliance with the Pittsburg resolution, to call a convention to organize a Woman's Home Mission Board, one was called for Dec. 12, 1878, to meet at the Bible House, New York.

Here, again, the difficulty of assembling women from various parts of the country, near and remote, was evident, and, although the room was

well-filled, the attendance was chiefly limited to the various Synods of New York and New Jersey. After devotional exercises, the subject of the necessity and propriety of having any new organization was taken up and fully discussed, and the character of the proposed organization was carefully deliberated upon. The reasons for forming an Executive Committee, instead of a Board or Society, were plainly set forth by a member of the Board of Home Missions who had given the subject much thought, and who had kindly consented to enlighten us upon the urgent invitation of the whole Convention.

Much time was given to prayer, and the spirit of the meeting was at once frank and determined, as well as cordial and hopeful. During the hour for lunch, and the withdrawal of committees for nomination, etc , opportunity was given for the most liberal interchange of opinion, so that we might as Home Mission workers see eye to eye and press forward side by side in the future.

The absorbing thought of the day was not so much who shall have the honored place in carrying on this great work, as how can it best be done. And there was genuine searching of heart among those women to find and know whether their plans were indeed God's plans. Every one present felt that something more was needed to advance this interest of our beloved Church, but many of us trembled lest in our efforts to hasten the ark of the Lord some mistaken touch should turn it aside, and with it the blessings we sought to perpetuate. The object of the Convention was at length accomplished, and the new organization—the result of untold solicitude and persevering faith—had now a name and place among its kind.

Definite instructions and appeals to the various Synodical Committees were at once sent out. Earnest invitations were issued asking for the co-operation of all older church societies not otherwise pledged, and the formation of new organizations throughout the Church was urged. Satisfactory plans and regulations for church societies, with condensed information from the various fields needing special help, have been distributed. Arrangements for future undertakings are now being matured, and every month's experience is removing obstacles from its way. Like all young lives, its early stage must be somewhat feeble, and its growth must be gradual, and it would be hardly just to expect the same practical acquaintance with the management and varied phases of mission work that other societies have attained. It therefore craves sympathy and forbearance on the part of its friends, while it seeks to prove its fitness for the great work in which it shares. If it can not trace its origin to a spontaneous inspiration of a number of like-minded women in a single community, it may claim a devotion not altogether devoid of enthusiasm, because of its nearness to the pastors and churches, through its method of organization, which incorporates it into the system of our Church, and makes it a veritable child of the Board of Home Missions. This fact implies no disparagement to societies organized upon other methods, for without doubt whatever has been now attained, is but a result of the noble efforts which years ago brought them into existence.

Their steadfast purpose and loyal devotion have been our example, and their success has been our encouragement. We would not for a moment lose sight of those who, with clear vision and unfaltering trust, arose of themselves, to combine in doing what scattered efforts had failed to accomplish. In the future history of woman's work for woman, the names of those will appear, who, like Mrs. Doremas, comprehended a noble purpose and had courage to work it out.

Whatever the destiny of this young enterprise may be, it will never wish to forget that the first to see the need of organized work for women in Home Missions in our Church, was the Ladies' Board of Missions of New York, who have maintained unceasing efforts in its behalf, and whose sagacity and zeal have sometimes made it the advance-

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guard of the Board of Home Missions itself, as well as the pioneer of woman's work for Home Missions.

These societies at the center hold important posts. Scattered up and down the land are companies of faithful women waiting to do what their hands and hearts shall find to do for Home Missions. They are ready, as of old, to prepare "boxes" for the missionary, and desire a feminine medium through which to arrange many details too petty for the masculine mind. They wish to know more about those newly entered fields where are found so many of their own sex degraded and perishing for the want of the gospel, and, if need be, to direct their efforts in aid of such claimants upon a Missionary Church. The message comes from near and far, not so much "how does your plan work" as how shall *we* work? Far removed from the motive power that propels the vessel, they stand where they are only conscious that it moves, and bears steadily onward the treasure with which it is freighted.

Surely now with such mediums of concerted effort—adapted to meet the requirements of each one of these waiting companies of women—the near future must witness a rapid advance in the woman's department of the work of Home Missions.

WOMEN'S EXECUTIVE COMMITTEE

HOME MISSIONS

OF THE

PRESBYTERIAN CHURCH.

MRS. ASHBEL GREEN, *President.* MRS. F. E. H. HAINES, *Cor. Secretary.*
MRS. J. B. DUNN, *Vice-President.* MRS. C. H. LANGDON, " "
MRS. S. F. SCOVEL, " " MRS. J. D. BEDLE, *Rec. Secretary.*
MRS. G. L. LITTLE, " " MRS. M. E. BOYD, *Treasurer.*

All contributions of money should be sent to MRS. M. E. BOYD, Box 3863, 23 Center Street, New York.

ACTION OF THE GENERAL ASSEMBLY.

Extract from the "Report of the Standing Committee on Home Missions," Rev. C. S. Robinson, D. D., Chairman, as read by Rev. C. C. Foote, D. D., and adopted by the General Assembly at Saratoga, May 20, 1879:

"We call the attention of the Assembly to the fact that, according to its advice, 'a Woman s Executive Committee of Home Miss ons of the Presbyterian Church' has been formed, having its office and treasurer in New York.

"Already this organization has borne abundant fruit, and we ask for it, on the part of the women of our Synods, Presbyteries and Churches, a hearty co-operation, and for its plans a careful trial. We may urge, in accordance with resolutions of former Assemblies, Synodical committees of women, also Presbyterial, and the organization, in every church, of a missionary society to gather information and collect contributions. If in such organiza ion it seems best to have only one society for Foreign and Home Mission work, dividing the contributions as may be agreed, so let it be, only don't forget your old neighbors now on the frontier, and your child gone from the old place of worship, who will have no one to preach to them the word of life, except for your thought and your benefactions.

"We ask that the General Assembly request the Presbyteries and Synods to embody in the Annual Narrative what has been done by women for Home Missions, and that this information be embodied in the Narrative of this body."

Woman's Executive Committee of Home Missions of the Presbyterian Church,

23 Centre Street, New York City, N. Y. P. O. Box 1938.

MRS. ASHBEL GREEN, *President.* MRS. M. E. BOYD, *Treasurer.* MRS. F. E. H. HAINES, *Cor. Sec'y.*

WOMAN'S WORK.

[*Extract from* ANNUAL REPORT OF THE BOARD OF HOME MISSIONS.]

As there are many in the church, who have never heard of the origin of this important department of our work, it may be well to furnish the Assembly with a brief sketch of its history.

(*a*) ITS HISTORY.

As the railroads opened Utah, Southern Colorado, New Mexico and Arizona, they brought within the bounds of our Presbyteries Indian tribes, a large number of Spanish speaking Mexicans, and the inhabitants of far off Alaska, to whom home missionaries were sent. But the missionaries soon discovered that these exceptional populations could not be reached by the simple preaching of the word. They found the Indians in many places in heathen darkness, needing all the appliances used to reach pagan nations. The Mormons were under the power of the priesthood to such an extent as to preclude all approach to them. The Catholics of Colorado and New Mexico were so intensely ignorant and bigoted as to shun a Protestant minister, and to close the door in his face. In view of these difficulties, the missionaries asked either to be recalled or furnished with schools by which they might be able to reach the children, and through them the parents. The Board for a time was powerless, and unable to see a way of solving the difficulty.

The matter was brought to the attention of the General Assembly. That body recognizing the fact that the Board of Home Missions was chartered to supply destitute places with ministers and not with teachers, deemed it unadvisable to deviate from the

policy of former years. They therefore called upon the women of the church to take up the school work and act as pioneers to our regular Home Missionaries. The response was generous and hearty, for the women saw in this something corresponding to the Zenana work in India. It was proposed to enlarge the sphere of the old Home Missionary Societies, which had been engaged for years in making up missionary boxes, by adding this more important work of sending teachers to train the youth of our Indian, Mexican and Mormon population in the principles of patriotism and christianity. The addition of this department soon infused new life into the Home Missionary Societies throughout the land. Their success has been unparalleled, and beyond the expectations of their most sanguine friends. This work, it should be said, had been carried on to a commendable extent prior to this time by the Ladies' Board of New York and similar organizations, and their success was a guarantee for that of the new and enlarged organization called the "Woman's Executive Committee."

(*b*) Its Ecclesiastical Relations.

At the request of the ladies, the Board of Home Missions formulated the principles and rules by which their Society was to be guided. They were placed under the control of the Presbyteries and Synods: even their very existence was made to depend upon ecclesiastical appointments. And, from the beginning, this work has been carried on under the direction of and in conference with the Board of Home Missions. It may be regarded as an ecclesiastical organization.

(*c*) The Progress of the Work.

In the hands of the women, this new work has been most successful. It shows that their country, and its spiritual interests lie very near their heart. During the six years of its existence the funds raised, and the teachers commissioned have been as follows, viz.:

1878.	Teachers	20.	Funds	$	5,296 25
1879.	"	35.	"	$	15,624 65
1880.	"	39.	"	$	20,264 39
1881.	"	72.	"	$	39,841 08
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1883.	"	133.	"	$	87,401 62

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The different Societies engaged separately in school work, in the past, have become happily and harmoniously consolidated, so that hereafter they will form only one great National Society known as the "Woman's Executive Committee of Home Missions," having its headquarters at 23 Centre Street, New York, and its auxiliaries in every part of the land.

A brief outline of the school work as it now stands, and of the devoted men and women on the field, may be of value not only to the General Assembly, but to the whole Church. We give the following prepared by others who know whereof they write:

INDIAN WORK.

(*a.*) In the Indian Territory.

The work of the Board of Home Missions in the Indian Territory began several years ago. The Rev. John Elliott and the Rev. S. A. Stoddard spent a number of years of tedious labor at Fort Gibson and Muskogee. Tahlequah was also occupied for a time, and then left vacant. Until within a very short period, the work has been wholly that of preaching the Gospel and establishing churches. At the present time, there are church organizations at Vinita and Pheasant Hill, which are supplied by the Rev. W. P. Haworth. A building has been erected at Pheasant Hill, and one is in course of building at Vinita. Claremore and Tulsa, on the line of the San Francisco Railroad, have also been occupied more or less regularly by Mr. Haworth and his father, the Rev. Laban Haworth.

These places are provided with schools, and the people are able to support their children in them.

Muskogee, the most important railroad town in the Territory, has a church organization and home, a school, a pastor (the Rev. S. A. Stoddard), and a teacher (Miss Rose Steed). The church is alive and vigorous, and exercises a power for good that is felt beyond the limits of the town. The school is only six months old, but is growing in favor, and is already counted a success. At Fort Gibson we have a church building and an organization, but it has suffered by long neglect, from the want of a minister. We have tried in vain, thus far, to secure one.

It is desired that a school be opened here, and we only wait for a minister to offer to go to this field, when a teacher will be sent also.

There are several out stations connected with this field, which promises to be hopeful, if not left vacant too long. Why is it that consecrated women stand ready to go to such places as this, and ministers, who are supposed to consecrate their lives wholly to Him whom they preach, are unwilling?

Tahlequah is the capital of the Cherokee Nation. For about two years the Rev. Willis Weaver has been preaching here and at Park Hill. He also preaches as occasion offers in the large boarding schools for males and females, which is carried on at the nation's expense. At both these points we have church buildings and organizations. Amid many discouragements a Sabbath-school has been established at Tahlequah, and kept in successful operation many years, by Mrs. Stapler, one of the members of the Presbyterian Church at that place.

The Rev. A. N. Chamberlain is employed in preaching in their native language to the "full-blood" Cherokees at various points, and is scattering the seed of the Word in many places hitherto uncultivated.

We have entered into contract with the Creek Nation to establish a boarding-school among the poorest and most ignorant of them. The civil war and the want of buildings have hindered the commencement of this enterprise. But we hope to be able to begin fully equipped next September. The teachers, Mrs. Moore and her sister, Miss A. M. Robertson, who for many years lived and labored among these people, and who understand their nature and wants so well, have consented to undertake the management of this needed work.

Atoka is a town on the Missouri, Kansas and Texas Railroad, in the Choctaw Nation, where the Rev. Alex. Reid labored for a time. The Rev. John Edwards has been appointed to this place, and he has just entered upon his work. The Rev. Alex. Reid is now stationed at the old Spencer Academy and vicinity. His love for this, his field of labor years ago, caused him to give up Atoka, and undertake the reviving of these old and formerly successful missions of our beloved church.

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He gathers the people and preaches to them on the Sabbath, and is welcomed among them as a father beloved, who has been long absent from his children.

In this part of the nation our Church formerly had 16 churches, 1772 members, 6 boarding-schools with 800 pupils, and 6 day schools. These being nearly wholly destroyed, scattered and broken up, the Rev. Alex. Reid now labors and prays for their rebuilding and gathering again. Being out of health and growing old, he asks for young men from the Seminaries to come and help him. Four are needed this spring for these fields, and the Board stands ready to send them. Who shall they be?

The old Spencer Academy has been again put in order, and a boarding-school of 25 to 30 poor orphan children have been gathered into it, who are cared for bodily, mentally and spiritually by Mr. W. B. Robe, his wife and daughter, and Miss A. Young. Mr. Robe writes: "I think the friends helping us would feel abundantly rewarded if they could see the condition of many of these children when they come to us, almost destitute of clothing, ragged, barefooted, filthy, vermin-covered, and then see them now —decently clad, clean, cheerful and bright. With but few exceptions they readily acquire our habits of living and dressing; the girls especially take delight in being tidy, and in doing their work well. Last week one of the most pitiful-looking little girls I ever saw, with nothing but a filthy torn dress upon her, was brought by her poor old grandfather, who begged me to take her. I determined to do so, feeling sure that some society will provide for her. She is six or seven years old."

Rev. J. L. Hobbs and wife have just begun work at Lenox, the station where they labored many years ago. They have been most warmly welcomed by their old friends, and are hopeful of the work here. A house of worship and a home for themselves are absolutely needed, and must be put up soon. This is a good and worthy object for missionary societies and benevolent persons to aid.

In the northern middle section of the Territory, the Rev. A. B. Lawyer, a native missionary, has gathered a church, and is preaching to the remnant of his tribe, the Nez Perces.

Among the Pawnees, the Rev. Jas. Wilson is doing noble, ag-

gressive work, which the Lord is blessing. Now we have described the whole of our work in this Territory. How little is it, compared with what it should be—shall we say must be?

When we have secured the missionaries needed for the fields mentioned, we will but have begun the work; for back in the middle and western part of the Territory wild tribes roam over the prairies, knowing little of God, and caring less for spiritual things. Though at the Cheyenne, Arapahoe, Kiowa and Comanche Agencies are a number of young people who, from the Christian training received while at the Carlisle industrial school, connected themselves with our Church, some, too, of the band of prisoners, who were wonderfully reclaimed in the old fort at St. Augustine, Florida, are now back among their people; but the Presbyterian Church is not caring for these its youngest, weakest children. "How long, O Lord," how long, ere the Church which Thou hast established will awake to the duties and privileges of the times?

(*b.*) In Alaska.

The Alaska field has grown steadily in interest from its very beginning. Thrown upon our hands in a Providential way, the progress of the work has been encouraging. The earlier attempts to reach the Indians of Alaska were made in the face of many serious obstacles, which were due to ignorance of the best methods of dealing with the native races. But since we have acquired an intimate acquaintance with their habits, traditions, and modes of thought, the difficulties have been largely overcome. We have found that we can reach the different tribes through four great centers, where year by year representatives of all the tribes gather for trade or fishing purposes. By our occupation of these points we make our influence felt wherever the Indians go, and thus benefit the whole Territory.

When our missionary work first began, it was limited in scope and feeble in its effect. We hardly expected that the work would assume its present proportions, certainly not in so short a time. When the Indian—Philip Mackay—began to teach the Indians at Fort Wrangel, there seemed little prospect of speedy extension, but

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year by year the work has grown on our hands, until now we are able to reach through our stations the whole population of south eastern Alaska, and through one of them a portion of the great interior race. At this place we command the highway to the vast region separated from the sea by the coast mountain ranges, a region of which little is known, and of which much is expected when its mineral deposits are explored. Our missionaries have been singularly fortunate in their work in Alaska. They have taken hold of the hearts of the Indians, and won their confidence to an unexpected degree. The natives now manifest a willingness to do what they can to help themselves. They try to furnish facilites for educational and religious purposes, and matters seem to have changed altogether for the better since our first white teacher began work among them. Prior to her coming the Indians had seen only the darker side of our civilization. She made them understand that there is a brighter side. Then the Indian was acquainted only with the vice of the whites. Through the missionary he has learned our virtues. The record of our operations in Alaska is a noble tribute to consecrated effort, put forth by heroic, self-denying servants of our blessed Master, in behalf of a poor, outcast and ignorant race.

Six years of faithful work have been done at Fort Wrangel. Mrs. McFarland has been reinforced in her own special work, the "Girls' Home," by several helpers. First went Miss Maggie Dunbar, now Mrs. Dr. McFarland, then Dr. McFarland himself, and last year Miss Kate Rankin. The "Home" was succeeding finely, but alas! on the morning of Feb. 9, 1883, a fire broke out in an upper room, and in an hour the "Home" was no more. Fortunately all the inmates escaped, but the loss was especially severe at that mid-winter season; but the Lord will cause good to come out of this trial, and in time the Fort Wrangel hill will be covered once more with a Home, larger and better in every way than the one destroyed.

At Fort Wrangel we have another successful missionary. The name of Alaska has in a manner become identified with the name of the Rev. S. Hall Young. For five years he has labored faithfully among the Indians, visiting the scattered bands, gathering the people more closely together, bravely combating witchcraft, shamanism, and

all savage superstitions and ceremonies. The result of his own and his wife's work is not easily estimated, some fruit is apparent, but for years the seed so faithfully sown will bring forth fruit—a better state of society—a large, flourishing church, a hospital, and boys' school, these are all due to earnest work, and they are first fruits. To the missionaries at Wrangel is due the complete change in Indian life, testified to by all who are familiar with Alaska. Formerly Wrangel was notorious for a hard lot of natives—quarrelsome, drunken, lewd, dirty, and lazy. Now all is changed, and every sign indicates great advance in true civilization.

Sitka was the old Russian capital and commercial centre, and consequently is another important point of the Territory under the new regime. When Mrs. McFarland went to Wrangel a suitable missionary was sought for Sitka, and the Rev. John G. Brady was found. He was shortly afterward joined by Miss Fannie Kellogg, now Mrs. S. Hall Young of Wrangel, and both did efficient service during the time they remained. After a time both retired, and new missionaries had to be sought. These were at last found in Mr. Alonzo Austin, wife and two daughters, one, Miss Olinda, is still connected with the Sitka mission, the other, Mrs. Styles, with her husband, Mr. W. B. Styles, is now in charge of the mission among the Hoonyahs. For a brief time the Rev. G. W. Lyons was also at Sitka, but health failing he went to California. The Sitka work has succeeded to an encouraging degree, and while here also fire destroyed the first Home, the new "Boys' Home" just completed puts our work in better shape than it was before. The boys are taught not only the rudiments of an English education, but also farming and various mechanical arts, and the school will exert a wonderful influence in moulding the future of the whole section tributary to Sitka.

The mission to the Hoonyahs on Chichagoff Island is only two years old, but under the management of Mr. and Mrs. Styles, a good work has been done. This tribe is an important one, and numerically quite strong. As the mission is located at present, many Indians of other tribes come in contact with our missionaries, from which much good may be expected.

The Chilkat Mission is one of the most important in Alaska.

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Located as it is on the Chilkoot Inlet, where the natives of the interior find a commercial avenue to the sea, the mission reaches some of the strongest tribes in the Territory, and when it is fully equipped, as we hope it will be soon, its influence on the natives will be second, perhaps, to none. At the Chilkat mission we have the Rev. E. Willard and Mrs. Willard, and also Miss Bessie Matthews. A few miles up the Chilkat river we have Louis and Tillie Paul, natives, and the first fruits of the Wrangel school, who are laboring to christianize the poor people of the Chilkat tribe.

The last but not least of our missions is that among the Hydahs, the largest tribe of all, and the one peculiarly exposed to bad white influence. The Rev. J. L. Gould succeeds Mr. J. M. Chapman here. He has with him his wife, a sister of Mrs. McFarland, and his sister, Miss Clara Gould. The school is taught under difficulties, there being as yet no suitable building, but in spite of difficulties 165 Indian children attend, and the preaching services are crowded.

The four principal stations are to be equipped so as to provide a suitable education for boys and girls, and all the others will be made feeders to the Wrangel, Sitka, Hydah, and Chilkat missions. Thus we shall soon reach the whole population of south-eastern Alaska, and indirectly through the natives all the people.

The patience, fidelity, devotion, and Christian heroism shown by our missionaries is hardly paralleled in the annals of the church; but brave hearts and consecrated lives are always ready when the cause of Christ demands, and Alaska will never call in vain. All honor to the noble band now there.

(*c*). In New Mexico and Arizona.

At Albuquerque we have a grand work established. The church under the Rev. J. A. Menaul has just built a new edifice. The Pueblo Indian Industrial School, under Prof. R. W. D. Bryan, with his admiral corps of teachers, is making such rapid strides that it has already accomplished much good, and promises to be one of the most successful of all our missions. Mrs. Tibballs, the Misses Wood, Verbeck, M. H. Patton, Susie Patton, and Miss Butler are the teachers.

The Rev. John Menaul, at Laguna, and the Rev. J. M. Shields, at Jemez, have gained a good and solid footing among these two Pueblo tribes. Miss Stright is teaching at Jemez.

Miss Harris has for about two years been teaching at Jemez Hot Springs, with such success that she asks for an assistant.

Much has been written about, and much labor bestowed upon the Zunis. Mr. J. H. Willson and his wife, and Miss Willson, have now a successful school among them. The outlook was never so hopeful as at present.

Just over the borders in Arizona is Fort Defiance, at which point the Navajoe mission, under charge of Mr. and Mrs. J. D. Perkins, has between 80 and 90 Indians. The Rev. C. A. Taylor and his wife labored faithfully, amid many discouragements, among the Moquis, but they were finally compelled to give it up: this mission is now without a teacher.

The Rev. C. H. Cook labors among the Pimas in southern Arizona. He asks aid to build new mission houses, to which these people may be gathered for divine worship.

Among the Papagoes nothing as yet has been done, but we propose to build a chapel for church and school as soon as the funds are furnished.

Rev. M. G. Mann continues his labors among the Puyallups, the Chehalis, the Squaxin and the neighboring tribes lying around Puget Sound in Washington Territory.

Rev. Alonzo Barnard has renewed his labors among the Ojibwas of Northern Michigan, at Omena and Old Wing.

A very interesting transaction is the transfer of five churches among the Sioux Indians of Dakota from the American Board to our Board, because they had reached a point in civilization where they were no longer worthy to be treated as pagans but as citizens of the U. S. A. This transfer was commemorated in the Synod of Minnesota by tender and significant services.

MEXICAN WORK.

(*a*). In New Mexico.

Although the school work of the Board was officially begun first among the Mormons, yet a part of
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At El Ranche, a few miles awa
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Across the Rocky Mountains, to
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At Glorietta, Miss Winsor, an
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MEXICO.

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among the Mormons, yet a part of the work now being done in New Mexico was in operation long before. The Ladies' Board of Missions had successful missions at various points for several years before the board assumed their control.

Santa Fé, the capital, has had one of these schools, which has been more or less successful. A large and valuable property has been acquired in the best part of the city. A church building and organization have been secured, and ministered to by Rev. J. McGaughey. The Santa Fé University and the mission school are in charge of Prof. J. S. Eastman, who is ably supported by the other teachers, Misses Harris and Allison, with Mrs. Carpenter, teaching the kindergarten. The outlook was never so bright for this mission. Money is needed to repair and enlarge the buildings.

Las Vegas, where there has long been a mission and school, is just now vacant. The Rev. J. C. Eastman, the late minister, having left because of ill health. The school was broken up by the smallpox scourge of last winter. It is hoped that by early fall the work will be again in active operation. There is here a good church and school property.

Taos is another of the old points. Here the Rev. J. M. Roberts and his wife labored for many years in church and school with marked success. Mr. Roberts also left because of ill health, and is now laboring in California. The church is ministered to by the Mexican Bible readers, V. F. Romero and L. Vargos, while Miss Proud maintains the school.

At El Ranche, a few miles away, the school is still in operation, and taught by Miss C. A. Brown.

Across the Rocky Mountains, to the east, is the Mora mission, in charge of the Rev. Maxwell Philips, who has also oversight of the churches and schools at Ocoté, El Rito and Agua Negra. The Bible readers, Andrew Maes, J. P. Ortego, and J. D. Mondragon, are assisting him in his ministerial labors, while the schools are taught by Mr. and Mrs. R. W. Hall and Miss Fleming.

At Glorietta, Miss Winsor, and at Wallace, Miss Blake have schools under Mr. Philips' care for the present. One or two more teachers should be put into these fields.

The Mexicans of Coralles are supplied with preaching by Rev. J.

Y. Perea. Miss Elizabeth Smith has taught the school for years at her own expense.

Along the southern border of Colorado we have several missions. One at Trinidad, under the care of the Rev. A. M. Darley, with Miss L. Barlow as teacher. Both church and school are doing a good work among these poor people.

On the other side the range are the missions at Cenecero, La Jara, San Rafael, Conejos, and La Costello, where, during the year, the Misses Ross, Miller, Young, Grimstead and Gilchrist have labored. Some of these missions were given up during the past year, because public schools were established, and the necessity for the missions has been taken away.

At Socorro we have a church and a building awaiting a minister.

At Mesilla and Los Cruces we have lately reorganized our mission, under the Rev. M. Mattheson.

(*b*). In Southern California.

About a year ago we sent the Rev. Charles Bransby to Los Angeles, California, to labor among the two thousand Mexican and Spanish-speaking people there. The work has prospered and a much wider field been opened up than we had anticipated. After a time the Rev. J. M. Roberts, formerly of New Mexico, and the Rev. H. L. Harris, were providentially sent to this part of the country, where they at once engaged in evangelistic work. These three ministers lately made a tour through some of the Mexican towns, and, after holding religious services, organized churches at Los Nietos and Anaheim.

God in His providence has also sent Antonio Diaz to labor in this part of the vineyard. He was born and reared in the city of Mexico. After his conversion he was brought into the Presbyterian fold, and engaged to do evangelistic work among his countrymen. When the persecution against Protestants broke out in Acapulco, Mexico, six or eight years ago, he was compelled to get on board of a vessel and come to San Francisco. Afterwards he came down to Los Angeles to make his home. Being desirous of spreading among our Mexican population the gospel for which he had had to suffer, he saw here an open door and improved the opportunity.

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He has been working in the capacity of a lay evangelist during a period of about three years. He may be considered the first apostle of the evangelization of the Spanish-speaking people of this coast. His coming into our ranks gives us a double advantage—it adds to our little band an efficient worker, and it leaves all the field in the hands of the Presbyterian Church. The latter is a fact of no small importance when we consider that Roman Catholic converts are greatly puzzled and perplexed by our denominationalism. *The field now, therefore, is ours, and ours is also the responsibility.*

As the work is opening up so auspiciously, and, considering the circumstances, so rapidly, it is plain that two or three men cannot do justice to it. Besides the fields where we already have organizations, there are others, such as Santa Ana, El Monte, Pomona, Asuza, San Bernardino, Buenaventura, and Santa Barbara, that ought to be visited and worked up. Buenaventura has five hundred and Santa Barbara about one thousand Mexicans. Then there is San Diego and Wilmington, etc. If we had twelve men at our disposal for this special work we could find steady employment for all of them within the bounds of our Presbytery. The people of Los Nietos are, for various reasons, anxious to have a distinctive Spanish school; so are the people at Anaheim; and I have no doubt that a similar request will come from other fields that may be developed in the future. It is a noteworthy fact that the majority of the Mexicans that have joined our churches cannot sign their names, and not a few of them are unable even to read their Bibles!

MORMON WORK.

IN UTAH AND IDAHO.

Beginning at Malad, just over the Utah line, in Idaho, we have a grand work going on under the direction of the Rev. E. M. Knox. Amid much anxiety he is building a church with but little money in hand, and uncertain just when relief will come. $1000 are needed at once. He has large audiences on the Sabbath, and a school of 125 pupils, with Mrs. Knox and the two Misses Van Wormer as the teachers.

Across the mountains to the east, still in Idaho, Miss Anna Noble and Miss Kelly have been so diligently at work that they have a school overflowing the small quarters in which it is gathered. At this point, and Richmond, four miles below, a minister is much needed.

Passing down Cache Valley, to Smithfield, where Miss Bartlett labored for a time amid what seemed insurmountable difficulties and trials, we have there now Miss McCraken, with a large school under full headway.

At Logan, the Rev. C. M. Parks, wife and daughter (Mrs. Shirley) have secured one of the most attractive homes, and church buildings and successful schools in the Territory.

The Rev. P. Bohbeck, a Swede, labors at Hyrum, Millville and Wellsville, among many of his countrymen, who have been beguiled into the horrible system of Mormonism. He is aided in his good work by the Misses Nutting, Hall and Best, whose "Garfield Memorial Chapels" have just been completed. As these are not fully paid for, we are still compelled to ask for more money; $1,200 will pay up all arrearages.

Those of our readers who have had knowledge of the persecutions which nearly overwhelmed the Rev. S. L. Gillespie at the beginning of his work in Brigham City, will rejoice in the success that now attends that mission. It has been and is a hard field, but the harvest is ripening. A chapel, in which the Gospel is preached, and a good school have been secured. Miss Dayton is the teacher.

At Ogden, a place of the utmost importance to our work, the Rev. J. F. Knowles and the two teachers, the Misses Dickey and Campbell, have established a church and school, that are limited in numbers only by the smallness of our buildings. In order to make our work a success new buildings must be secured at once, and $5,000 should be expended now; every moment's delay is a positive loss.

Kaysville is a place midway between Ogden and Salt Lake City, and is full of ignorance and Mormonism, which Miss McDonald is striving successfully to dispel.

In Salt Lake City a good work has been done, under the labors of the Rev. R. G. McNiece, Prof. Coyner and the noble

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band of teachers, whose united efforts have cleansed that naturally beautiful city of much moral uncleanness, and is sending out through the whole territory a pure religious sentiment, that is making many changes for the glory of God and the uplifting of that people. The "Salt Lake Institute" should be speedily made a college, and if we are wise this will be done; if not, others will establish a college there, and the Presbyterian Church will have lost a golden opportunity. A new mission is just being established, for which help is needed at once, to the amount of $2,500, to erect a building and furnish it. Miss Reed has just been commissioned for this work.

At American Fork, the Rev. T. F. Day is eloquently preaching, and the teachers, the Misses Pierce and Simons, are instilling into the minds and hearts of many of the Mormon adherents, and their children, the pure and enlightening truths of the Gospel. A substantial stone church has been built and paid for at a cost of much sacrifice and anxiety to the now happy laborers. Three miles further down the valley, at Pleasant Grove, Miss Work has pressed on successfully, amid opposition that would appal any other than a consecrated and brave Christian woman.

One of our most successful missions is under the care of the Rev. G. W. Leonard, at Springville, where wise, diligent labor has resulted in a church organization, a substantial brick building, and a school of high order, with over 100 pupils. He is assisted in this good work by the Misses Munger, Wray and Hutchinson.

Mr. Leonard has also under his care the mission at Spanish Fort, where Miss Perley has for the past year and a half made headway against a terrible opposition, until she has a school of twenty-five pupils. An assistant will soon be required. A chapel is very much needed and should be erected during the summer, and be made ready for the opening of the year, next September. The cost will be about $2500.

The next point we reach on the journey down the valley is Payson, where a new chapel is just completed and a school established, taking the time of two faithful teachers, the Misses Woodruff and Berlin, and a parish work that keeps the Rev. J. A. L. Smith busy.

The Huntingdon chapel, at Nephi, (built by kind friends in

Cleveland, Ohio) is the center from which the gospel is proclaimed by the Rev. C. M. Fraser, and taught, together with the elevating branches of secular education, by Miss Scovel.

Leaving this mission we pass up into the San Pete Valley, between Mt. Nebo and other spurs of the Wasatch Mountains. Here we see the places where the Rev. D. J. McMillan so faithfully labored to establish the work of our church in proclaiming the "good news" and opening schools, by which to enlighten the poor ignorant people, many of whom, until he went among them, never heard the true Gospel.

The Rev. G. W. Martin has now the oversight of this valley. The work has grown until we have flourishing schools at Moroni, Fairview, Spring City, Ephraim and Gunnison, with the following teachers, viz: the Misses Brown, Sorenson, Kyle, Rea and Campbell. We have also a Boarding School at Mt. Pleasant, which has its corps of teachers, the Misses Fishback, Crowell, Leonard and Stayers; and at Manti, a school of high grade taught by the Misses Galbraith and Slade. At Moroni and Gunnison buildings are needed, and will be erected as soon as the money is secured.

Passing down this valley, shut in by mountains on both sides, at Gunnison you come into the valley of Sevier. Two missions are established at Richfield and Monroe under the care of the Rev. P. D. Stoops, who successfully co-operates with the teachers, Misses Olmstead and Decker, though the accommodations are inadequate to their needs.

To the west of this beautiful valley lies Fillmore, where the labors of the Rev. W. A. Hough and the Misses McKean and Craig have made permanent impressions for good upon the people of this, the former capital of Utah. The Scipio school, a few miles distant, is just begun with twenty-five pupils gathered under Miss Ramsey.

Passing south about one hundred miles, our next workers are found at Parowon. Here the Rev. W. C. Cort has gathered around him a congregation and a school, which has given him an opportunity to make impressions upon numbers of rank Mormons, who, despite the power of the priests, attend the services and school. Even the bitterest Mormon adherent admits the superior and purifying power of our work and workers. Miss Morton is the present teacher and another is needed.

At Cedar City, twenty miles furthe
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At Washington, a few miles away,
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At Cedar City, twenty miles further south, after much waiting and watching, we have secured a building and established a school under the care of Miss Hartford. The determination to keep us out was more persistently manifested here than in any other place. Here the Mountain Meadow expedition was planned, and from here the march began, which in a few hours carried death to one hundred and twenty poor helpless emigrants.

A ride of over fifty miles through sandy wastes brings one to Silver Reef and Toquerville, the former, a mining town, where the Rev. E. N. Murphy labors, while four miles away, at Toquerville, Miss Burk tries what prayers, the light of the Gospel and education can do to purify the Mormon influence of this little town, which, by nature, is like an oasis in a desert land. We trust it will resemble ere long, a moral one.

On the very southern border, near the Arizona line, lies the beautiful little city of St. George. The Rev. A. B. Cort, with the teacher, Mrs. Blackburn, are laboring amidst discouragement caused by the deep-rooted immorality of the Mormons. Like the mountains that surround them, which are full of lava, hard as adamant, they resist the pure teachings of our Divine Redeemer.

At Washington, a few miles away, Miss Stevenson teaches in the house where, a few years since, John D. L. Lee held his Mormon Court, which building was given to him for his good and faithful service in leading the Mormon hosts against the helpless people at Mountain Meadow.

The light which these faithful workers are prayerfully and patiently diffusing among the Mormon saints, will in due time dispel the delusion under which they labor.

There have been employed within the bounds of the Presbytery of Utah, since the church began its work here, twenty-four ministers and eighty-three teachers. The value of real estate bought, paid for, and now held, is about $97.700. This is distributed among thirty-three cities and towns. The number of churches organized is twelve; the present number of communicants, three hundred and ten; the present number of ministers, nineteen; the number of schools now maintained, thirty-three; the enrollment for the year exceeds two thousand; the average enrollment for the year, one

thousand seven hundred and sixty-one; the average enrollment for the year in Sabbath schools, about one thousand eight hundred; the number of teachers now under commission, fifty-three; of these six were educated in the mission schools.

If you will examine the map of Utah, you will observe that our missions extend from north to south through the entire Territory. While we occupy many of the most important towns, there are very many others still without a school or a church. The force of teachers and preachers could be doubled to good advantage; but an empty treasury stays our hands.

During the past year 133 Missionary Teachers have been employed, as follows:

Among the Indians	47
" " Mexicans	21
" " Mormons	65

REPORT

OF THE

WOMAN'S EXECUTIVE COMMITTEE OF HOME MISSIONS.

March 31st, 1888.

To the BOARD OF HOME MISSIONS *of the Presbyterian Church in the United States of America.*

GENTLEMEN:—We are able to report this year all but four of the Synods connected with our General Assembly, as having appointed these "Woman's Synodical Committees of Home Missions," upon the existence of which the uniform and systematic prosecution of our work as a part of that of the Church itself is based. Contributions to our treasury have come in, however, from every Synod but that of Atlantic.

A printed list of the four hundred and fourteen women now held responsible to the various Synods for supporting the school department of Home Missions, and who are bound together in and by our Executive Committee, with headquarters in New York City, is herewith presented.

We have reason to thank God that during the past year decided advance has been made in the line of unification of effort, especially in regard to that undertaken in the Synod of New York.

Several of our number, as might have been expected, have been called to higher service than that of earth. We have to record the death of Mrs. Thomas Fraser, of Oakland, California, an early and efficient helper in this cause; of Mrs. D. S. Johnson, whose interest in our work, shown in every way in her power a year ago at her home in Springfield, Illinois, makes us realize the more the loss to us in her removal hence; and again, that of Mrs. J. L. Graham, of New York, so well known as a leader in pioneer mission work, in our own land as elsewhere, and who, in view of her past services, and as token of affectionate respect, was made at its organization, December 13th, 1882, the President of the Woman's Synodical Committee of Home Missions in the Synod of New York. "These all died in faith, and their works do follow them."

Our Treasurer's Report, herewith submitted, gives the amount of money received from each Synod, amounting in all to $68,231.18.

Value of boxes of clothing, etc., reported to our Committee, $30,485.30, making in all a total of $98,716.48.

In view of the great wants to be supplied, the above seems but a beginning of what should be done in the future.

The Treasurer's Report gives an account also of how the money has been expended.

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EPORT

OF THE

COMMITTEE OF HOME MISSIONS.

March 31*st*, 1888.

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also of how the money has been expended.

Forty-seven teachers are employed among the Indians, twenty-one among the Mexicans, sixty-five among the Mormons—one hundred and thirty-three in all.

Five more are under appointment to commence work (D. V.) next September. Many promising applications are on hand.

Much new work is projected. We wait the approval of your Board, and the prospect of sufficient funds in hand in order to take it up as promptly as possible. Every year's delay is of more than double loss in such a work as this.

The women and children of our church seem ready to support schools in proportion as the call for their establishment is made known to them. The above fact has convinced us that it was true economy to print and circulate extensively "leaflets" in explanation of the work.

We have reason to bless God for good accomplished by means of recent "Home Missionary Conventions" held in the Synods of New Jersey, Pennsylvania, Illinois, Ohio and New York. We cordially thank the pastors and the Synodical missionaries who, by their efficient aid, have helped to make these Conventions a success.

The annual meetings also of many Presbyterial Home Missionary Societies now organized have tended greatly to increase interest in this cause in its every department.

Now, at the commencement of another year, we desire to "reach forth to those things that are before." The Lord is opening the way for an onward movement. It is the universal voice of those best able to judge that in the education of the young, especially in their being trained into the knowledge of the Gospel, lies the best hope that Mormonism may be undermined, and the Indian be elevated to a recognized place as a Christian citizen.

All which is respectfully submitted.

F. E. H. HAINES, *Secretary*.

LADIES' BOARD OF MISSIONS.

In presenting the Fifteenth Annual Report of the work of this Society for missions in our own land, let us gratefully review all the way our Heavenly Father has led us, and the work which through this agency He has permitted us to do.

NEW MEXICO.

At Taos, the Rev. Mr. and Mrs. Roberts have labored faithfully for ten years. A school was opened, and in 1874 a church organized of ten members. Since that time seventy-six members have been received by baptism and confession of faith. Out of this church has grown the little church at Rincones, and the churches at Ocaté and Cinicero are also the results of Mr. Roberts' labors. The schools have increased from one to five.

The school at El Ranchos has been re opened under the care of Miss Brown, whose labors, however, have been much impeded by the prevalence of the small pox. In fact, this dread disease, and others nearly as infectious, have seriously hindered the progress of our schools in New Mexico, as in several places they have been closed by order of the authorities. Such has been the case at Santa Fé, the earliest station occupied by our missionaries. The mixed character of the population of the capital of the Territory has always been a serious hindrance in mission work. Miss Allison has continued her faithful services in the Mexican Mission School. A new feature has been added to the Academy in the opening of a Kindergarten under the care of Mrs. Carpenter, formerly one of our managers. This year has witnessed the completion of the new church, which will add dignity and efficiency to the work of our denomination at Santa Fé.

At Las Vegas there has been much to discourage during the past year. Small-pox broke up the school in the summer and invaded the mission building.

At El Rito, in the Agua Negra Valley, a very successful mission has been in operation since 1875. A church was organized in 1879, and the school carried on by a Mexican convert, Mrs. Juanita Sandoval. Last year it was taught by Mr. Maes, a native licentiate, under whose care it improved and flourished.

In 1880 another school was opened in the Agua Negra Valley, at "Holman's Ranch," eight miles distant. This school has been taught this winter by Miss Maggie Fleming, who has met with kindly treatment, and reports cheerfully of good progress. She has enrolled twenty-two scholars, and says she is surprised at the rapid progress they have made this winter.

Mrs. Tibbals, who opened a successful school at Glorieta, was removed last summer to another field, but the school and Sunday-school have been kept up by Miss Winsor, a young lady already on the ground, who brings to her work a love and enthusiasm which ensure success.

In Colorado the mission schools have been superseded by the public school, for which the people seemed prepared. Thus Miss Grimstead's flourishing little school at Cockrell was given up, though we hear that one of the advanced pupils is teaching the little children.

Miss Ross exchanged her toilsome position at San Luis for a new school, opened last fall, at Costilla, N. M. Here an interesting little church has been organized, and although it is several miles from her school, Miss Ross and her co-laborer ride every Sunday to conduct the Sunday-school. The same sad story of fatal epidemic disease, which cut down the brightest pupils, has lately come to us from this station.

The most difficult branch of the New Mexican work, at least one where progress seems the slowest, is that among the Pueblo Indians. The schools at Laguna and Zuni "are moving on in a quiet way, sowing the good seed of the word."

UTAH.

In this vast Territory, in the face of overwhelming odds, our missionaries have pushed bravely and steadily onward.

First in size and importance is the Salt Lake Institute, of which Prof. Coyner sends an encouraging report. The school, which was opened in April, 1875, with thirty pupils, now numbers 225, with accommodations for thirty boarding scholars. Over forty of the pupils have united with the church, and several of the graduates are now teaching in different parts of the Territory. One of these is the able assistant of Miss Galbraith at Manti, where the school continues to flourish; seventy-seven pupils have been enrolled during the year, with four boarding scholars from a distance, and she reports much interest in spiritual things, as well as in the daily studies.

At Ogden our excellent teacher, Miss Campbell, reports over fifty enrolled in her department of the school, all of whom attend the Sunday-school.

With still less that is pleasant or encouraging in her surroundings, Miss Julia Olmstead labors on at Richfield. She has enrolled thirty-one pupils this winter, with nearly as many in the Sunday-school, while many more attend who refuse to enroll their names. She writes of much interest manifested and diligent study of the Bible by a number of her pupils.

ALASKA.

Proceeding still farther north we come to the most distant outposts of our mission—on the shores of Alaska. The year just past has seen much to cheer as well as to sadden our missionaries. Mr. J. L. Gould and his family reached Fort Wrangell early last spring, and he proceeded at once to his station among the Hydah Indians, where Mr. Chapman had already opened a school. Preaching and singing services largely attended, and a school of 165 pupils.

In 1877, Clah, or Philip, a converted Indian, first preached to large congregations of his countrypeople at Fort Wrangell, and secured several converts. In August of that year Mrs. A. R. McFarland was induced to open a school at Fort Wrangell with Philip as her assistant. After the death of this latter the following year, this remarkable woman was alone in charge of the mission and performed the duties of teacher, minister, governor and judge. In 1879 Rev. S. Hall Young arrived and organized a church of twenty-three members. Mrs. McFarland, feeling the great need of a home and protectory for the young girls in her school, took several into her family and appealed to the Christian public for a building in which to shelter them from lives of shame and train them to useful Christian womanhood. August, 1880, witnessed the fulfillment of her hopes, when a modest, but comfortable, wooden building was opened, with suitable exercises.

Last summer Miss Kate Rankin was sent out as her assistant, and since that time we have received the most encouraging reports, until one sad day when the intelligence was flashed over the wires—"McFarland Home burned February 9th, with all its contents. No one injured."

We trust that ere long another and better "Home" will arise on the ruins of the old one, and that the school will move on with new life, endeared as it is to all our hearts by the sympathy and labors called forth on its behalf.

In North Carolina the aspect of our school work is most cheering. In Concord Miss Carr and Miss Lurkins conduct a school of ninety pupils, most of whom pay a small tuition fee.

Whitehall Seminary has cause to rejoice on the return of Miss Ufford, with renewed health, to be its principal. Mr. W. wrote that "the work begun at Rocky Ridge and Concord has done more to remove prejudice in this section of the country than everything else that has been done since the war."

This is the record of a year's work which we bring to the Master's feet, beseeching Him to purge out all that is unworthy, and to accept and crown with His blessing what His children have sought to do.

A sad minor chord mingles with our thanksgiving, and the tears fill our eyes as we remember that she in whose great heart and active brain this organization was born is no longer with us in our assembly. The Home Mission work has special cause to bless her, as it owes to her interest and faith its first impulse among the women of our churches. This year brings to a close the connection of this Board with the Board of Home Missions, and although we trust that the cause of Christ in our own land will be greatly advanced by the new arrangement and division of labor, still a feeling of sadness comes over us as we write "the end" on this page of our history.

EMILY M. WHEELER, *Secretary.*

Form of Bequest for Woman's Executive Committee of Home Missions.

I give and bequeath to the Board of Home Missions of the Presbyterian Church in the United States of America, incorporated by the Legislature of the State of New York, the sum of..... dollars, in trust, to be appropriated and applied for the use and benefit of the Woman's Executive Committee of Home Missions of the Presbyterian Church.

January 8, 1883.

WOMAN'S EXECUTIVE COMMITTEE OF HOME MISSIONS,

23 Centre Street, New York.

OUR LAND FOR CHRIST.

BY MRS. L. M. MILLER, OGDENSBURG, N. Y.

The 60th chapter of Isaiah contains a glowing picture of the golden age, of the Church and the world, in which the forces of the Gentiles shall be converted, and multitudes shall gather to Zion as the doves fly to their windows, and the house of God's glory *shall be* glorified. In the *midst* of this beautiful vision we find this solemn assurance, that the nation that will not serve Christ, shall perish and shall be utterly wasted. In the history of nations we have already seen the destruction of those who rejected God and dishonored Christ. The warning is emphatic for *us*, as a great people.

We are impelled to love and labor for Home Missions by this consideration as well as the apostolic warning, "If any provide not for his own, and specially for those of his own house, *he* hath denied the faith and is *worse* than an infidel.

The ardent, zealous tillage of the home field, is thus imperatively urged upon us, and we are drawn to it by our love of home, kindred, and country.

And what a country it is! Leaving out the great Alaska, its geographical centre is away west in Nebraska. Our God-given domain counts up three million, three hundred and fifty-seven thousand, six hundred and sixty-six square miles.

All Europe is not much larger. Texas alone nearly equals the two kingdoms of Great Britain and Prussia. The distance from New York to San Francisco is as great as that from New York to Liverpool.

If this country were settled with the density of England, we should have a population of 660 millions. If with the density of Belgium, we would support more than one billion of people.

Very easily could we support 500,000,000 of citizens. Why shall we not have them?

Only a little over one hundred years old as a nation, we have increased from three to fifty millions in number. In *one day*, not long since, there landed in the city of New York 7000 emigrants. For this year our increase from this source, will be fully one million if not more. The outlook for the future indicates no abatement of this unceasing tide. One half or more of our existing States do not reach quite a million of inhabitants each.

Then think of peopling a new State, each coming year, larger than Maine, or Maryland, or Louisiana. Think of settling these new States without a church, or school house, without ministry or church ordinances. For most of these immigrants are ignorant of our civil and religious institutions, and by education prejudiced against the Bible, the Sabbath, and *all* we hold dear, connected with the Protestant *Church*. Many are the veriest heathen, and with them bring their idolatries and superstitions. The many thousands of New Mexico are little better than heathen.

These people are to be christianized by our evangelical churches, or they will be malignant ulcers upon the nation, that will eat out our strength and life. In this work we shall have no help, and but little sympathy, from other nations. Indeed the best of them have manifested singular jealousy at our advancement and prosperity.

Added to this is the intense activity of the Romish Priesthood, with its overpowering ambition and wealth. They are playing a bold game, to take, if possible, possession of the land. They have *their* "Home Missionary Societies," and are organizing the women of their Church for the contest. They have in training a large class of negroes, to operate at the South, and have planted schools and strong influences at every *leading* centre. We have Communism, and Atheistic Leagues, *banded* to destroy the Sabbath and all religious forms and influences in Church and State. The Indian problem is still far from being solved, and great troubles still threaten us in adjusting it. Utah is increasingly a source of pollution and iniquity. *Their* strength to work wickedness and defiance to the Government is augmented year by year from immigration as well as other sources. Three thousand have come to them this last year from England, Scandinavia, and other European States. They are very bitter and treacherous. Like the heathen in the Psalmist's day, "they rage." The house of one of our faithful teachers in Utah was stoned by a mob of Mormons, immediately after the "Act of Congress" passed against them. A Presbyterian congregation at worship was violently scattered. And in another place a Presbyterian church was battered, defaced, and greatly injured.

Then arises before us the gigantic evil of intemperance. It has fearful proportions, and is a monster terrible to deal with.

We have in all denominations of the United States *84* thousand ministers, and *65* thousand churches.

To maintain these, costs less than 48 millions of dollars per year.

There are two hundred and fifty thousand places for the sale of ardent spirits, which require the services of five hundred and fifty thousand persons. Their operations cost the country *one billion, five hundred millions of dollars* in a year, aside from the sorrow, wretchedness, and ruin of thousands, soul and body, every twelve months. Our country is *oppressed* with all these evils and dangers, besides others you will readily call to mind.

Sad forebodings loom up before us. As philanthropists, our hearts are stirred within us. As lovers of our country and our homes, we must be filled with anxiety and solicitude. As Christians, with confidence in our blessed Saviour's teachings and promises, we must work in this great vineyard to hold it for Christ, to the glory of His grace and salvation. And now, *what are Home Missions to do?* Take Utah, for instance. The sustaining of Christian teachers and schools is one of the most efficient methods of evangelizing that field. It is a dangerous and difficult work. Hard and costly as it is, self-denying ministers and teachers have already entered it successfully. They *must* be sustained, and others sent to aid them. This field, with its fanaticism, ignorance, and polygamy, has been assigned to the *women* of the Church. To *us* also have been committed the bigoted New Mexicans, and the Indians of the far west and of Alaska, with their filth and heathenism, their intemperance and licentiousness. An hundred more places than those now occupied in these fields ought to-day to have schools, teachers, and missionaries. In some places they are begging for them. *For these* needs, the prayerful consideration and help of Christians is demanded. It was because of the formidable and *imperative* character of *this work*, that the General Assembly of the Church, a few years since, made an earnest urgent appeal to the *Women of the Church to organize everywhere*, and arouse a stronger Home Missionary spirit, and increase the number of laborers and funds to support them. They *have* [illegible]*ased* the appeal women responded. But instead of the nearly sury *last* year, they are asked to make it $10[illegible] raised. *But* we *must* have intelligent zeal, *w* of *all women* who love Christ, *His Church*, a[illegible]

With no sectional jealousies, our motto Homes, and the World."

A rough, swearing man lately returned w[illegible] where he had been living for some time. A His reply was significant: "There is *wealth* children to grow up heathen. I *must* come w[illegible]

We ourselves are greatly indebted to Hom[illegible] every portion of our Eastern States depended of these societies, *now so* blest with great chur[illegible] working Christians. Upon us rests the duty in return for those we have freely received. Springs was assisted by our Board of Home its existence, this church gave twelve hundre[illegible] Like results will surely follow all over our[illegible] Lord our God *careth* for *this* land, and the eye[illegible] it, from the beginning of the year even unto t[illegible]

Our *Foreign* Missions are soon to be suppo[illegible] of to-day. The September number of the *P*[illegible] cheering and encouraging fact, that Foreign work at home. *They* know from whence thei[illegible] the vantage ground where they can see the *[illegible]* They feel the *necessity* for aggressive *Home wo*[illegible] must be sustained, and though willing *self exil*[illegible] forget to desire and pray, that their country, *o*[illegible] *never* doubt that we have their prayers and sy[illegible] they seem sacred to us, because we know th[illegible] them in the dark heathen lands. Recently [illegible] $1000 for educating young men in the Theolo[illegible]

The children of some missionaries in Tur[illegible] home some money for the Dakota Indian Miss[illegible] has sent home a quaint silver ornament, to be[illegible] She writes, "How I wish it was more valuabl[illegible] and the *need* here is so *great*, but to *us* the wor[illegible]

So, dear ladies, the work *is* one work; an[illegible] Home Missionary work in our land from the b[illegible] gospel may be preached to the whole world.

Look for a moment at the Home Mission[illegible] learn the whole. This synod embraces Idaho, a district twice the size of the six New Eng[illegible] vania. In 1834 a deputation of four Indians [illegible] white man's God. Messrs. Whitman and Pa[illegible] them. *They* were the instruments of securi[illegible] States.

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support them. They *have* [illegible] the appeal from year to year, and *nobly* have the women responded. But instead of the nearly $70,000 which they added to the Treasury *last* year, they are asked to make it $100,000 *this* year. And even this can be raised. *But* we *must* have intelligent zeal, *warm hearts*, and united effort on the part of *all women* who love Christ, *His Church*, and their own homes.

With no sectional jealousies, our motto must be, "*Our Land for Christ*, our Homes, and the World."

A rough, swearing man lately returned with his family to the East, from Arizona, where he had been living for some time. A friend inquired the reason of his return. His reply was significant: "There is *wealth* enough out there, but I do *not* want my children to grow up heathen. I *must* come where there are Christian influences."

We ourselves are greatly indebted to Home Missionary Societies. At first almost every portion of our Eastern States depended upon the religious teachings and help of these societies, *now so* blest with great churches, and such large numbers of active working Christians. Upon us rests the duty of sending to the great West our gifts, in return for those we have freely received. For *seven* years the church of Colorado Springs was assisted by our Board of Home Missions. Last year, the tenth year of its existence, this church gave twelve hundred dollars to the Boards of the Church. Like results will surely follow all over our Home Missionary field; for truly the Lord our God *careth* for *this* land, and the eyes of the Lord our God are always upon it, from the beginning of the year even unto the end of the year."

Our *Foreign* Missions are soon to be supported by the Home Missionary churches of to-day. The September number of the *Presbyterian Home Missions* says, "It is a cheering and encouraging fact, that Foreign Missionaries watch with interest the work at home. *They* know from whence their help must come. They have reached the vantage ground where they can see the *oneness* of *all work done* for the Lord. They feel the *necessity* for aggressive *Home work;* realizing that the basis of supplies must be sustained, and though willing *self exiles* from their native shores, they do not forget to desire and pray, that their country, *our country*, *may be* for Christ. We can *never* doubt that we have their prayers and sympathy; *but* when they send their gifts, they seem sacred to us, because we know the immediate and pressing need so near them in the dark heathen lands. Recently a missionary in China sent a check for $1000 for educating young men in the Theological Seminary.

The children of some missionaries in Turkey have a "Mission Band," and sent home some money for the Dakota Indian Mission. A dear missionary lady in India has sent home a quaint silver ornament, to be sold for the benefit of *Home Missions*. She writes, "How I wish it was more valuable; but our own work is so pressing, and the *need* here is so *great*, but to *us* the work is one."

So, dear ladies, the work *is* one work; and to *this end* the Lord has blest the Home Missionary work in our land from the beginning, that through it the glorious gospel may be preached to the whole world.

Look for a moment at the Home Mission Synod of Columbia, and from that, learn the whole. This synod embraces Idaho, Oregon, and Washington, and forms a district twice the size of the six New England States, New York, and Pennsylvania. In 1834 a deputation of four Indians came to St. Louis, inquiring for the white man's God. Messrs. Whitman and Parker were sent out in 1835, to instruct them. *They* were the instruments of securing that great country to the United States.

In 1840 there were just 200 white people, all told, in the district. *To-day* 300,000 inhabitants are there. The Northern Pacific railroad is to be finished next year, and because of the rich coal and iron mines, the immense fisheries, the broad lumber

districts, and the finest wheat fields in the world, the influx of population promises to be enormous. Already twenty-five millions of property is assessed there. Towns of from three hundred to fifteen hundred inhabitants are scattered along the great lines of travel.

Thirty ministers are asked for, as well as efficient, religious teachers for neglected children, to supply immediate and urgent needs in these ready fields. And *such* is the *great field* of the West and the Pacific. So fast is it filling up, and so *loudly* are they calling, with *Macedonian* cry, "Come over and help us." There is no *time* to lose, and no *room* for delay in this vast work.

And now, dear Christian sisters, what is all this to the women of the Church, to you and to me?

Christian mothers and sisters, your sons, your *brothers*, and your *loved* ones are swarming to that great West. Shall they find there the blessed Word of God, the holy Sabbath, the Church, and all the glorious promises of the Gospel of the Son of God, which shall lead *them* onward and upward to eternal life? Or shall they go out into *Heathendom* as Lot went out into Sodom? Shall we forget our *thousand* sisters, the wives of our toiling home missionaries, sharing patiently all their labors, enduring privations and hardships sad to hear of, but doubly sad to bear, and yet willing to do all this for Christ? Is it nothing to us that thousands of the down-trodden and oppressed women of our land know nothing of *Jesus*, the Friend of the sinful and the sorrowing ones?

Have we nothing to do for Alaska, for Utah, for Mexico, and all the other exceptional populations of our land? O! let us remember the grand old promise given by *Jehovah*, more than three thousand years since, "As truly *as I live*, all the earth *shall be filled with* the glory of the Lord.

Christian women, can we *afford* to have *no part* in the fulfilment of this glorious promise?

NOTE.—The above paper was read at the Woman's Missionary Meeting held at Utica, N. Y., in October, 1882, during the session there of the Synod of New York. It is now sent out by the Woman's Executive Committee of Home Missions, as a gift for the New Year, which, by the blessing of God, will prove of exceeding value to the missionary work, which so greatly needs to be hastened, that our country may be saved to the glory of Christ, and for its own sake, and that of the world.

The money so much wanted, and in increasing amounts if possible, may be sent to the Treasurers of Presbyterial or Synodical Societies where appointed, or direct to Mrs. M. E. Boyd, 23 Centre Street, New York City, N. Y., P. O. Box 1938.